

Publick Deliverances

T H E

~~694 f. 13.~~
~~X3~~

CAUSE OF CHRIST.

IN A

S E R M O N

ON THE

FIFTH OF NOVEMBER,

1732.

By THOMAS BRADBURY.

Psal. lx. 4. *Thou hast given a Banner to them that fear thee; that it may be display'd, because of THE TRUTH.*

L O N D O N:

Printed for JOHN MARSHALL, at the Bible
in Gracechurch-Street. MDCCXXXII.

Philip Dillistone's
THE
Cause of Christ
IN
MAY 2
anti
Fifth of November
1785

THOMAS BURKE

Printed for John Marshall, at the Sign
of the Star in Cornhill, MDCCCLXII.

London

Printed for John Marshall, at the Sign
of the Star in Cornhill, MDCCCLXII.

Publick Deliverances the Cause of

CHRIST.

S E R M O N

ON THE

FIFTH of NOVEMBER,

1732.

(Price Four-pence.)

Books printed for JOHN MARSHALL, at the
Bible in Gracechurch-street,

A Confession of Faith at the publick Ordination of *Thomas Bradbury* : With an Exhortation to Minister and People. By the Reverend Mr. *John Shower*. The fifth Edition. *Price 6 d.*

The Charge of God to *Gideon*, in three Sermons, preach'd Nov. 5th, 1724, 1725, 1726. To which is added, a Sermon on the Nature of Faith. By *Thomas Bradbury*. The second Edition. *Price One Shilling.*

The Western Martyrology ; or Bloody Assizes, containing the Lives, Trials, and Dying Speeches of all the Protestants that suffer'd in the West of *England* and elsewhere. Together with the Life and Death of *George Lord Jefferys* ; with the barbarous Whippings of several Persons in the West : Also the Trial and Case of Mr. *John Futchin* ; with the cruel Sentence passed upon him ; and his Petition to King *James* to be hanged. *Price bound 3 s. 6 d.*

A Plea for the Nonconformists, in three Parts ; corrected from the former *Errata*, on a good Paper and curious Letter. By *Thomas Delaune*. *Price stitch'd 1 s. 6 d.*

Publick Deliverances

THE CAUSE OF CHRIST.

ISAIAH X. 27.

It shall come to pass in that Day, that his Burden shall be taken away from thy Shoulder, and his Toke from off thy Neck, and the Toke shall be destroy'd because of the anointing.

THE Evangelist John has given us an Observation, that we do not find in any other History of the Gospel; and tho' it relates to no more than a Circumstance, yet even these, like the Filings of Gold, are too good to be lost. It is said, that the Jews were in haste to have Christ and the Malefactors quite dead, lest their Bodies should remain upon the Cross on the Sabbath-day, for that Sabbath-day was an ^{Joh. xix. 31.} High-day: Or as it may be translated according to the Letter, μεγάλην ήν ημέρα ἐκείνη τῇ σαββατῷ, great was the Day of that Sabbath.

It is mention'd here as an instance of the Superstition with which their Country and Religion was over-run like so many Briars and Thorns; Nettles had cover'd the face thereof: But it may also be consider'd as what God himself had curiously wrought by a designing Providence; There are two Memorials of a national Kindness in the common Revolutions of Time thrown together. By the Course of the Week it was the Day of the Sabbath, by the Turn of the Year it was the Day of the Passover. Each of these had their Institution in *Egypt*; when God made the Tribes of *Israel* his Inheritance, avow'd 'em to be his People; or, as *Moses* calls it, took himself a Nation from the midst of another Nation.

Deu.iv.34.

*Mr. Bedford's
Scripture
Chronology*

Heb.iv.10.

It has, I think, been made evident by a learned Author, that the original Sabbath from the Creation of the World was on the first Day of the Week. Then did God cease from his Works, then did Christ arise from the Dead, and enter into his rest; and it prov'd the Day of the Restitution of all things, by putting them into their primitive State.

However 'tis certain that on the seventh Day the Jews were appointed to celebrate their Sabbath, as it was that on which they had eat the Passover. Therefore, as the seventh Day it gave 'em a weekly Memorial of their great relation to the God of *Abraham*; and as the fourteenth of the first Month; let it fall as it would, they must have a yearly Solemnity. Now, when our Lord suffer'd, these two Feasts came together, which could not be oftner than once in nineteen Years; and it answer'd the twofold Design that he had of laying 'em both aside.

First, as to the Day of the Week it had been long famous for the Rest that he procur'd to 'em from the Land of *Egypt* and the House of Bondage. 'Twas the time of their marching out.

out. But now in rising from the dead he proclaim'd a greater Deliverance, and led out the ransomed of the Lord with a higher hand than those of Moses and Aaron : 'twas an everlasting ^{Psa. lxxvii.} _{20.} Salvation which he then accomplish'd. The Obedience, the Ministry, the Doctrine, and the Death of Christ gave in their several shares to it ; but the Work was consummate in his Resurrection, in that he *loos'd the Bands of Death* ^{Acts ii. 24.} from himself, and the Curse of it from his People. And therefore, as on that Day he enter'd into his Rest, there remains a Celebration of that ^{Heb. iv. 9.} Rest, or *σαββατισμός*, a keeping of another Sabbath for the People of God. On that Day they us'd to meet for the breaking of Bread ; on ^{Acts xx. 7.} _{Rev. i. 10.} the Lord's-day the Apostle was in the Spirit, and receiv'd the Revelation that Jesus sent him by his Angel. The Jewish Sabbath seems to be numbered among the Ordinances that were abolish'd ; *Let no Man judge you in Meat and Drink*, ^{Col. ii. 16.} or in respect of an Holy-day, a New-moon, and a Sabbath-day. It can hardly be suppos'd Christians are under no obligation to keep a Sabbath : A Person who neglects that part of duty, has no Religion at all ; but the seventh Day was a *Shadow of good things to come.*

Secondly, as to the Day of the Year, on which they were to eat the Passover, this is the last time of its being observ'd by a divine Authority. 'Twas a national Solemnity, what he had ordain'd in Jacob for a Law : and it held as long as their Peculiar did. But a Redeemer's Family was now to be enlarg'd ; and as at his Death, by rending the Vail of the Temple he laid all open ; so by his Resurrection he left it unclos'd, that all the Ends of the Earth might ^{see the Salvation of our God.} Isa. iii. 18.

These were the things that made the Sabbath of the Year a *High-day to the Jews*, and

Ad's xvii. 26. God who has determined *the Times* before appointed, secur'd his own ends in letting it be so. We in this Year are under the same Concurrence of Mercies; there's both our common Interest with all God's People, and the Glory that he has declar'd in *these Islands*. On the *Lord's-day* he finished our Redemption, on the *fifth of November* he begun the great Revolution.

Isa. xxiv. 15. He expects we should remember the Wonders he has wrought in a way of Grace and Providence too. I'm so far from thinking these inconsistent, or uncapable of mingling in our Devotions, that I see 'em almost ever united quite thro' the Scriptures. The Name by which a Redeemer is call'd, has in it a Combination of Isa. ix. 6, 7. Titles. He is *the mighty God* in his person, *the everlasting Father* in his nature, *the Prince of Peace* in his design; and he has *the Government upon his Shoulders*. When he came into the World it was to destroy both Devils and Tyrants, and proclaim all sorts of *Peace upon Earth*, to bring Luke i. 48. down the Mighty from their Seats, the Dynastæ from their Thrones, as well as *fill the hungry* Joh. xvii. 2. *with good things*. He has *power over all Flesh*, that he may give eternal Life to as many as the Father has given him. Unless we are *delivered from the Wrath of our Enemies*, we cannot serve him *without fear* all the days of our Lives. And therefore,

Ps. cxxvii. On a Day in which we are to preach the Doctrines of the Gospel, I cannot, I will not, I dare not forget the way that he has given us our Liberty of doing it. There had been no singing the Songs of Zion, either in a *strange Land*, or under a Prince of a *strange Religion*. 'Tis owing to the Revolution that we have a Bible at all; or at least, it is thus that God has opened a Door for us to speak and hear it in a publick manner,

This

This is the best View we can take of our civil Rights, that they are given us for the sake of Religion. *It shall come to pass in that day, that his Burden shall be taken away from thy Shoulders, and his Yoke from off thy Neck, and the Yoke shall be destroy'd because of the anointing.*

This is the winding up of a Prophecy that relates to the *Affyrian Empire*. In which we have an Emblem of the great Salvation that he works for his People under the New Testament. I shall consider it in those distinct Articles that are given us in this Chapter.

1. Let us see what the Scripture has said of these powerful Enemies, that the Church had of old, and what resemblance they bear to ours of late.

2. Observe the great and dreadful Successes these ungodly Dominions for a time may be suffer'd to have over the Interest of Religion. And yet we see that,

3. Nevertheless they were to be destroy'd. And,

4. That all these Mercies are given in for the sake of Jesus; to declare the Glory of his Person, and to promote the Design of his Undertaking. *The Yoke is destroy'd because of the anointing.*

I. The Church of God in those days as well as ours had very powerful Enemies. The *Affyrian Monarchy* was their Burden both whilst it continued at *Nineveh*, and after it removed to *Babylon*, the *House of the Kingdom*. The parallel to what we read of these in the Old Testament, the Holy Spirit has directed us to make by a great many Passages in the New. Both the Empires are spoken of under these Characters, viz.

1. Ancient,
2. Extensive.

Dan. iv. 30.

3. Defiling. And,

4. Destructive.

1. The *Affyrian* was an ancient Monarchy. It Gen. x. 9. begun soon after the Flood in the Person of *Nimrod*, as the original Tyrant, the mighty Hunter before the Lord. And the Deliverance that Christ gives his People from one age to another Mic. v. 5, 6: is promis'd in these Terms: *This Man*, i. e. he who should be born in *Bethlehem*, shall be our Peace, when the *Affyrian* comes into our Land: we shall raise up against him seven Shepherds, and eight principal Men; when he shall tread in our Palaces; and they shall waste the *Land of Affyria* with the Sword, and the *Land of Nimrod* in the Enfrances thereof. It still goes by the vile name under which it was founded.

The beginning of his Kingdom was *Babel*. It is remarkable, that this should give a Denomination both in the Old and New Testament to an Interest that exalts itself against the Knowledge of the Son of God. In each of them it is called *Babylon*.

2 Thes. ii. 7. The one commenced soon after Men began to multiply upon the face of the Earth; and the other *Mystery of Iniquity* was very early in the World after the Christian Religion had spread itself among the Nations. It was not long in the *Roman Empire*, before it got into *Cæsar's Household*, and twisted itself with a great deal of carnal Policy; so that the glorious Gospel of Christ, whose Kingdom is not of this World, was quickly debas'd with *fleshy Wisdom*, instead of subsisting by Simplicity and the Grace of God. Churches turn'd into political Factions; the faithful City became an Harlot; Righteousness had lodg'd in it, but then Murderers. Ministers, instead of striving for the Faith, were grasping at Empire; that, not the Lord alone, but they of the Household

hold might be exalted in that Day. 'Tis a great while since they lov'd the *Preeminence*; and under the name of the Spirit, gave a loose to Pride, Vain-Glory, Covetousness, and all the Lusts of the Flesh. They may plead Antiquity for their Church; the Dispute who should be the greatest, is of a long standing, and it is certain the Mother of Harlots is *old in Adulteries*.

Ezek. xxviii

43.

2. The *Affyrian* was an extensive Monarchy. Every Age threw in great Morsels to that voracious Interest. Kingdoms and States were added to 'em by Fraud and Force; till at last, as *Daniel* tells *Nebuchadnezzar*, wherever the Children of Men dwell, the Beasts of the Field and the Fowls of the Air were given into his hand. And the tumbling of this over-grown Empire is foretold in evangelical Terms: as if either *that*, or something like it, was to have its main Blow by the preaching of the Gospel. Because thou ^{Dan. ii. 38.} *Nah. ii. 8,* hast spoiled many People, the Remnant of the &c. Nations shall spoil thee. Wo to him that establisheth a Town with Blood, and a City with Iniquity: for the Earth shall be filled with the Knowledge of the Lord. That will make an end of Tyranny as well as Ignorance.

With the like Diffusion do we see the *World* wondering after the *Beast*. Temporal Kingdoms flowing into a spiritual Wickedness; insomuch, that tho' the Temple of God has nothing to do ^{2 Cor. vi.} with Idols, yet the greatest Idol upon Earth is ^{16.} he who sits in the *Temple of God*, and gives out ^{2 Thes. iii. 17.} himself, that he is *God*. This universal Infatuation was foretold: The Kings have one mind to give their Power and Strength to the *Beast*. The Waters where the Whore sits, are Peoples and ^{Rev. xvii. 13, 15, 18.} Multitudes, and Nations, and Tongues: and the Woman is the great City, that reigns over the Kings of the Earth.

3. The

3. The *Affyrian Empire* was greatly polluted and defiled. All the Abominations that ever the Lust of Man was able to meditate, had crowded into their Worship and Government. There's a Wo against the filthy and polluted City. The Cry of *Nineveh* came up to Heaven in the days of *Jonah*, and tho', upon the greatest Humiliation that ever was heard of, they obtain'd a Reprieve, yet they return'd to their Vomit again. Now, it is by the Progress of the *Gospe'*, that these

Nah. i. 14. things are to be demolish'd. Thus runs the threatning. No more of thy name shall be sown; *i. 15.* out of the House of thy gods will I cut off thy graven Images; I will make thy Grave, for thou art vile; and upon the havock of this Idolatry, it is said, *Bebold upon the Mountains the Feet of him that brings good Tydings*, that publisheth Peace; *O Judah, keep thy solemn Feasts*; for the wicked shall no more pass thro' thee, he is utterly cut off.

Dan. v. 4. *Babylon* was mad upon her Idols. They ran wild into all the Brutalities of human Invention. Insomuch, that the last Act of their Wickedness was to drink Wine in the golden and silver Bowls of the Temple of *Jerusalem*. Thus they praised the Gods of Wood and Stone in the Vessels of the God of Heaven. This concluded *Belsazar's Life*, the whole Fabrick of the *Affyrian Empire*; for that Night was he slain, and *Darius the Mede* took the Kingdom.

Rev. xvii. And is not our *Babylon* equally the *Mother of Harlots and Abominations*, in the midst of the Earth? What's the Worship they have promoted but the *Rudiments of the World*, and the *Commandments of Men*? Their Doctrines lead us from Christ; his Death is stript of the Righteousness that he brought in by it, and his Resurrection is cut off from any concern in our *Justifications*. This we are directed to secure by no Depen-

Dependance upon him, but upon a humane Merit; either Works that we have done, or an Atonement that we have bought. The only way of being redeemed in that Church, is by such corruptible things as Silver and Gold; Penances, voluntary Humilities, Pardons, Indulgencies, and a sort of saleable Goods that go at a Market-rate; the Bones of dead Saints, and the Masses of living Sinners, without any regard to the precious Blood of the Son of God, as of a Lamb, without blemish and without spot. *Her Merchants* are the great Men of the Earth, and by *her Sorceries* are the Nations deceived. The Wor-^{1. Pet. i. 19.}
^{23.}
^{Rev. xviii.}
^{Heb. ix. 10.}
ship of God is supposed to prosper in gaudy Temples made with Hands, Garments spotted with the Flesh, strange Apparel, and fantastical Postures. Thus did Religion consist in Meats and Drinks, and divers Washings and carnal Ordinances imposed on them till the time of the Reformation.

4. The *Affyrian Empire* was very destructive, and carried on with all manner of Cruelty. They had quite forgot the Dignity of humane Nature, but made Men as *Fishes of the Sea*, that have no Ruler over 'em; they took up all of 'em with the Angle, they catch 'em in their Net, and gather 'em in their Drag: They did not spare continually to slay the Nations. Thus saith another Prophet, *Wo to the bloody City*: it is full of Lyes and Robbery, the Prey departeth not. They had got into an habitual Fury; and by long practice had brought a deadness upon Humanity and Conscience. They were accustom'd to be morose and barbarous.

How horrid was the Sentence of *Nebuchadnezzar* upon *Zedekiah King of Judah*? First, he order'd his Children to be kill'd before his face; and, that the Eyes which had seen so much evil might see no good, he bores 'em out. For these

Causes God throws 'em into the hands of the
 Isa. xiii. 17. *Medes*, as they had been *a bitter and basty Nation* ; that the Vengeance done to *Zion* and her
 Hab. i. 6. *Babylon* ; that the Blood might be upon *Babylon*, and the Flesh of
 Jer. li. 35. *Jerusalem* upon the Inhabitants of *Chaldea*.

In this frightful Character the great Enemy of
 the *Christian Church* is no way inferior to that
 of the *Jewish*. They who bring Inventions of
 their own into the Worship of God, will stick at
 nothing to maintain 'em there. A Gospel that
 Jam. iii. 17. is *pure*, is a Gospel that is *peaceable*, and has
 no need of penal Laws ; but the way of Trans-
 gressors is hard. As the things of God shine in
 their own Light, they prevail by their own E-
 vidence, unadorn'd, undriven by humane Force
 and Wisdom ; but that which is merely the
 Contrivance of Men, must have Rewards and
 Honours to set it off ; Threatnings, Censures,
 and temporal Evils to make it go. And,

That this is the Spirit of Popery, may be pro-
 ved by the Histories of all Times and Places ;
 and even from the latest Observation. At this
 very day, here's a Man driving out his Sub-
 jects by hundreds and by thousands from the
 Habitation of their Fathers,

We read of two Enemies that the Church of
 Christ has in the Book of the Revelation, *the Dragon* and *the Beast*. By the former, we under-
 stand those *Princes* who have given up their Do-
 minion ; by the latter, the *Church* that has re-
 ceived it. Now, here the Tyrant is both Arch-
 bishop and Sovereign, and by this Combination
 of Characters has the whole Malignity within
 himself.

Many hundreds of Years ago have they taken
 upon 'em to usurp an Authority, that Christ never
 gave 'em ; And by an heap of Persecutions and
 Massacres, Wars and Tumults, in them is found
 Rev. xviii. 24. *the Blood of all the Prophets and Saints, and of all
 that*

were slain upon the Earth. Certainly Fires and Gibbets, Galleys and Racks, Impositions and Inquisitions were none of the Gifts that Christ received for Men. He led Captivity captive, that we might have no more of it; but these have restor'd it. No wonder that Zion cries out, W^o Jer. iv. 31. is me, my Soul wearied because of Murderers!

This parallel you may draw between the two Empires, the two *Babylons*. God has taken one Name for 'em both; that when you read of the first, you may say, the second is like unto it.

II. It may be farther observ'd, that this vile People are suffered to prevail over the Interest of Religion. Into their hands did God throw Nations abundantly, as if Providence was ready to give all that Ambition and Wickedness was ready to take. Two Reasons may be given for this; the Correction of his own Children, and leaving the Enemy to fill up the Measure of their Iniquity.

1. It was for the Correction of his own disobedient Children, as he says in the Chapter before us, the *Affyrian* is the *Rod of mine Anger*, and the Staff in their hand is *mine Indignation*. *He sends him* against an hypocritical Nation, that is, the *Jews*, who tho' they profess'd the only true Religion in the World, yet did it with Deceit and Impurity; and by that means they who were *the People of his Hand*, became *the Generation of his Wrath*. He gave the Enemy a Charge to *tread them down* like Mire in the Streets; to use their Name and Liberties, as they had used his Name and Ordinances. He had a *Work to perform* upon Mount *Zion* and *Jerusalem*; and perform'd it was to purpose: for they who were always hankering towards Idolatry before they went to *Babylon*, never had the least Tang of it afterwards.

And thus did the Church of the New Testa-
 2 Pet. ii. 1. ment provoke him by their vile Opinions, their
 damnable *Heresies*, as they are called. As they
 denied the *Lord that bought them*, they found him
 to be a *Lord that sold them*. In the eastern Plan-
 tations they brought upon themselves a *swift*
Deu. xxxii. 17. *Destruction*. Those that followed *Arius*, in a
 little while *Mabomet* followed them. They
 talk'd of gods whom they knew not, *new*
 gods whom their *Fathers fear'd not*, gods deriv'd,
 Phil. ii. 10. dependent, subordinate and limited. And as
 they would not give Christ the Name he had *above every Name*; so among those he would have
 Rev. ii. 4. no Name at all. They left their first Love;
 and he remov'd his Candlestick out of its place.
 They were no longer Golden Candlesticks; *the*
 Lam. iv. 1. *most fine Gold became dim*; nor would he walk
 among them, when they had chang'd the Glory
 of the incorruptible God into a mere Image and
 Similitude.

The same Overthrow did *Socinianism* bring
 upon the Protestant Religion in *Poland* and *Trans-
 sylvania*. It let in *Popery* like a Flood. The
 Lord gave that Glory into the Enemies hand,
 which they had taken from him; as if he had
 more regard to a superstitious Church that own'd
 his Deity, than to a reform'd one that denies it.
 'Tis to the *Blasphemies* at *Racovia*, that we owe
 the *Barbarities* at *Thorn*. The great Doctrine of
 the Reformed Churches was a *Justification by*
Faith in Jesus. And if this is thrust out, the
 main Article of *Popery* comes in. They have
 got the *Carcase*, they only want the *Drapery*.
 Nor can we have any greater hopes, that God
 will not give us into the power of those Men
 of Blood, than that the *Spirit of the Lord* is now
 lifting up a *Standard* against *their Errors* amongst
 ourselves. I am glad to see Ministers of several De-
 nominations setting themselves for the *Defence of* the

the Gospel. And we find by extending our Correspondence, that the Spirit of Love comes in with the Spirit of a sound Mind. A Zeal for the Deity of Christ, and the Imputation of his Righteousness, will make its way to the Esteem of all those who look for Redemption in Israel.

2. God suffers this, that the Enemy may fill up the Measure of their Iniquity, and so his Justice will have a full Sweep against them: When many Nations had served Babylon for a certain Term of Years, their Time was out, and then they serv'd themselves of them; and a bloody Revolution it was that transferr'd the Empire into the hands of the Medes and Persians. As the Jewish Church foretold, *O Daughter of Babylon, that Ps. cxxxvii. art to be destroyed, happy shall be he that re-^ult. w^{ards} thee, as thou hast served us: happy shall be he that takes thy little ones, and dashes them against the Stones.* This is not the Revenge and Bitterness of a private Spirit, as some vain Persons have insinuated in their Contempt of the Psalms; but every Article of it was foretold: *They that are found in thee shall be thrust through, and they that join them shall fall by the Sword, their Children Isa. xiii. 15. shall be dash'd in pieces before their Eyes; their 16. Houses shall be spoiled, and their Wives ravished, and Babylon the Glory of Kingdoms, the Beauty of the Chaldees Excellency, shall be as when God overthrew Sodom and Gomorra, never to be inhabited more.*

And the same Vengeance is now treasured up against the Day of Wrath, for those who have defiled his Worship and destroy'd his People. When God puts it into the Hearts of Kingdoms to hate the Whore, they will do it with an extreme Abhorrence, *eat her Flesh, and burn her Rev. xviii. with Fire: the Cry among them will be, Give 16. her Blood to drink, for she is worthy. Her Plagues Rev. xviii. 9. shall come in one day, Death, and Mourning, and*

Publick Deliverances the

and Famine, for strong is the Lord God who judges her. As she has been a Millstone upon the Earth in grinding the Nations, she shall sink as a Millstone into the Sea with a mighty Squash, and an utter End. *When this will happen, I know not; but whatever the time is for her to fall, it is time for his People to come out of her:* for,

III. The Enemies of Religion shall be destroyed, and the Servants of a Redeemer saved. He gives them two Memorials of a Deliverance that is past, and makes both of them to be the Pledge and the Pattern of one to come.

1. He says, *my People, be not afraid of the Assyrian:* He shall smite thee with a Rod, and lift up his Staff against thee *after the manner of Egypt;* that is, they shall act, and they shall fall as *Pharaoh* did.

2. The Lord of Hosts shall stir up a Scourge for him, according to the Slaughter of *Midian* at the Rock of *Oreb*. To accomplish this, he rais'd up a private Person, and gave him a publick Spirit: from *threshing of Wheat*, he comes to beat the Kings like *Chaff*. And tho' he was altogether unprepar'd for War and Government; yet there is no standing before *the Sword of the Lord, and of Gideon*.

Never despair, my Brethren: The Cause of Religion and Liberty shall neither want its Advocates, nor its Heroes. If God does not find a Champion, he will make one; he can do it at once, not by the slow Labour of his Hand, but by the sudden Dart of his Eye; *the Lord looked upon him, and said, go in this thy Might, and thou shalt save Israel.* If there are no Patriots to be had from the Martial Field, he will fetch them out of the Threshing-floors, and when he puts them upon beating their Flow-shares into Swords, *the weak shall say, I am strong.* This Deli-

Deliverance is here spoken of under two Branches, or two Similitudes.

(1.) *His Burden shall be taken away from thy Shoulder*: This may relate to the horrid Impostions, with which the Churches are loaded; that vile heap of unprofitable Ceremonies, and expensive Homages, by which they have drain'd the Nations of their Wealth, their Spirit, their Liberty, and their Bible. We have a glorious Instance of an Escape from this at the *Reformation*, when so many Kingdoms of the World became the Kingdoms of the Lord, and of his Christ. 'Tis true, this Work was running down during the Misery of four wicked Reigns in this Nation; but he touch'd it over again at the *Revolution*. And tho' we had been sorrowful for the Burden of the King of Princes, yet that Burden was taken away by a Stroke; and a groaning Nation reliev'd and eas'd by him, who proclaims his *Goodwill towards Men*.

(2.) *His Yoke shall be taken from off thy Neck*. This relates to the Incapacity we were under of delivering ourselves. We had bowed and became Servants to Tribute. Till Mercy look'd down from Heaven, there was no Righteousness springing out of the Earth: But the Spirit of Liberty, that had struggled at certain times, was then pour'd out at large, and made a noise like the Sound of many Waters. The Yoke that had lain so hard and long, was thrown off by a single Heave, In vain did the Prophets prophesy falsely, the Priests could no more bear rule by their means, for the People would not have it so. The Spirit of Liberty made us dare to be free. Resistance was indeed *Jure Divino*. The Voice of Heaven was, *Shake thy self from the Dust, O Isa. iii. 1, 2, Jerusalem, loose thy self from the Bands of thy Neck, O captive Daughter of Zion*.

IV. The last thing in the Text is, that all these Mercies are for the Honour of Christ in his Person, and to promote the Design that he had in his Undertaking. *The Yoke is destroy'd because of the anointing.* As this Phrase is scatter'd over the Bible, it signifies these three Particulars :

1. The Glory of a Redeemer. When the
 Ps. ii. 1, 2. Kings of the Earth set themselves, and the Rulers take counsel together, it is against the Lord, and *against his Anointed*. They'll break *his Bands*, and cast away *his Cords*; but it is only to fasten *their own*. He may for a while do no more than laugh at them, and make them his Jest; but when he comes to vex them in his Wrath, he will show himself to be in earnest; for then he takes his great Power, and will reign. And who is he that reigns in Zion, but her *God*? These are his Times of shewing, that he is the blessed and only Potentate, *the King of Kings*,
 1 Tim. vi. *and the Lord of Lords.* And lest this Title
 15, 16. should be consider'd in no more than a relative Way, as abstracted from a supream and independent Deity; 'tis added in the same Breath, that he dwells in that Light to which none can approach, whom no Man hath seen, nor can see, *to whom be Glory and Power everlasting.*

I cannot say indeed, that this Doctrine is denied by the Papists, but it is defeated by those Additions, which they make to the Rule of Worship; for if he is *God*, *his Work is perfect*. 'Tis a Maxim in Religion as well as Nature, Eccl. iii. 14. *whatever God does, it shall be for ever*: Nothing can be put to it; nor any thing taken from it; and God does it, that Men may fear before him. But that this was believ'd at the Revolution, appears by the First-Fruits of our Liberty, I mean, *the Act of Indulgence*, in which it is expressly

prettily provided, that " nothing in this ACT
" shall be construed in favour of those, who
" either by writing or preaching denied the
" Doctrine of the ever-blessed Trinity, as it is
" asserted in the first Article of the Church of
" England." And indeed it would be a very odd
Exposition of a Law that gave us our Liberty
to adore a Saviour, to have it understood of a
Liberty to deny him.

2. This Anointing relates to the Doctrine of
a Redeemer's Satisfaction. There was an In-
stitution under the Law, that no Person should
be discharg'd from the City of Refuge, till the
Death of the High-priest, who was anointed
with the Holy Oil. Christ look'd upon his
Sufferings as the main Article of his Obedience;
for this Cause he came to that Hour; he is there-
fore call'd the Lamb of God, that he might be
a Sacrifice for Men.

And it was to scour off the Filth and Rust
that the Papists had laid upon this Church, that
Protestants had a Reformation, and Britons a
Revolution. By this Doctrine we are led to his
Righteouſness, and to his only; and can have no
hope of a Pardon from an imperfect Obedience,
scanty Devotions, or superstitious Inventions, the
Mumbling of Masses, and the Torture of Pe-
nances, the Relicks of dead Priests, and the
Jugglings of living ones.

By this we know of one Mediator between
God and Man, and of no more. The Fop-
pery of praying to Saints, the Foolery of their
praying for us, are what the Bible has laid flat,
and the Revolution made abominable. By that
Book our Enemies were found Lyars, and at
that time we trode upon their High Places:

We have the great Ordinance that seals to us
the New Testament in his Blood without the
monstrous Opinion of thinking, that a Piece of

Bread is changed into the Flesh of a Man, and that Flesh is to be worshipped with the Glory of a God.

3. The Anointing signifies the Operation of the Spirit, by whose Influence we are prepared, inclin'd, and supplied for all the Service of Religion ; against any Dreams of Man's Ability to save himself. ^{2 Cor. i. 21.} He that has *anointed us* for the self-same thing is God, who has given to us the Earnest of his Spirit.

This was the Cause that Christ espous'd ; and he sent us a MAN, who thoroughly believ'd it. When he came to be call'd the Defender of the Faith, it was not in him a mere Flourish of Title ; we may say, it was *the Faith delivered to the Saints*. In this Scheme he lived, he fought, he rul'd, he died. He found the Arminian Doctrine as ruinous to the Peace of a Soul, as their Faction ever was to the Rights of a Nation. 'Twas the Blessing of God upon this way of thinking that kept him pure, and made him brave. And he overcame Death by the Blood of the Lamb, as he had routed his other Enemies by his Help. 'Tis true, there are many departing from these Principles ; but I hope we have several among us, who take King William's Cause to be divine and sacred ; and to them alone his Memory will be *Glorious and Immortal*.

F I N I S.

Books printed for JOHN MARSHALL, at the Bible
in Gracechurch-street.

A Vindication of the Miracles of our Saviour ;
or a complete Answer to all Mr. *Woolston's*
Discourses : Wherein his three Letters from the
pretended *Jewish Rabbi* are particularly con-
sidered. With an Appendix to Scripture Reve-
lation, humbly address'd to the Right Reverend
the Bishops of *London, Litchfield, St. David's,*
St. Asaph, Bangor and *Oxford*. By the late
Reverend *T. Ray*. The second Edition, with
Additions. With his Trial, and Sentence pass'd
upon him for publishing the said Books.

Diamond Cut Diamond, the Lamentation of
the Nonjuring Clergy, &c. An historical Poem
from the Reformation to this Time. *Price*
1*s. 6*d.**

The newest, plainest, and best Short Hand
extant : Containing all the Short Hand Books
already extant. With their alphabetical and
fundamental Rules. By *Elisha Coles*. *Price* 1*s.*

1. The Seafonableness of religious Societies.
Price 1*s.*

2. Sobermindedness recommended, in a
Sermon.

3. The Word of God, the young Man's
best Directory ; a Sermon. *Price* 6*d.* All three
by *Edmund Calamy*.

Zeal for God's House, express'd in a Reso-
lution not to forsake it. By *Matthew Clark*.
Price 6*d.*

The Intercession for the fruitless Fig-tree, a
Sermon. By *Daniel Mayo*. *Price* 6*d.*

The Danger of delaying Sinners, a Sermon.
By *Edward Godwin*.

A Funeral Sermon on the Reverend Mr.
Francis Fuller. By *Jeremiah White*, Chaplain
to *Oliver Cromwell*. The

The remarkable Conversion, and Christian Experience of Mrs. *Mary Hurl*. Price bound 1 s.

The Young Man's Rembrancer and Youth's best Choice, in two anniversary Discourses; being the last Sermons of Mr. *Matthew Mead*. Price bound 1 s.

Janeyay's Token for Children.

Cheat's Looking-Glass for Children.

The Life and Death of *Thomas Savage*.

The Art of Patience and Balm of *Gilead* under all Afflictions. With the Government of the Thoughts, prefatory to the Government of the Tongue. By the Author of the Whole Duty of Man. Being Appendixes to the Duty of Man's Works. The third Impression, with additional Prayers suitable to the several Occasions.

Christ, a Christian's Life: Or, A Practical Discourse of a Believer's Life, derived from Christ, and resolv'd in Christ. Being the Substance of several Sermons preach'd by the Author upon his Recovery of a Fit of Sickness, and since extorted from him by the Importunity of Friends. By the late Reverend Mr. *John Gammie*. The third Edition, corrected and recommended by several Divines.

A Guide to Church-Fellowship and Order, according to the Gospel-Institution: Wherein these following Particulars are distinctly handled, I. The Necessity of Believers to join themselves in Church-Order. II. The Subject Matter of the Church. III. The Continuation of a Church-State, and of the Administration of Evangelical Ordinances of Worship, & briefly vindicated. IV. What sort of Churches the Disciples of Christ may and ought to join themselves unto, as unto entire Communion. By *John Owen, D. D.* The third Edition.

